

# ST. LOUIS CHRISTIAN ADVOCATE.

PUBLISHED BY A COMMITTEE OF MINISTERS, FOR THE METHODIST EPISCOPAL CHURCH, SOUTH. D. R. M'ANALLY, EDITOR.

VOLUME VII, NUMBER 23.

ST. LOUIS, THURSDAY, JANUARY 28, 1858.

WHOLE NUMBER. 335.

## St. Louis Christian Advocate.

THURSDAY, JANUARY 28, 1858.

### Going Backward.

A writer in the *Nashville Advocate*, treating of the book interests of the M. E. Church, South, says: "The simple remedy, then, that suggests itself, is, that our next General Conference restore this feature, having it well defined that the net proceeds of the Concern shall be applied to the support of supernumerary preachers, and the widows and orphans of such as have died in the work. Let this feature be re-instituted with all the solemn import of a covenant, if it may be, so that its strict observance may be relied upon by this and the generations following." It has been the general opinion of the Northern conferences, that the old dividends of the Book Concern, for supernumerary preachers, etc., were a grievous harm to such claimants; and we doubt whether a Conference could be now found among us that would wish them to be resumed. All our conferences have done better for these claims since the suspension of those dividends; the latter were always too small to meet the necessary cases; and meanwhile, the Churches, relying upon the Book Concern, allowed the claimants to suffer.—*Advocate and Journal.*

Do the editors of the *Journal* intend to intimate that to go in a direction different from their conferences is to go "backwards"? If so, we hope the South will always go backwards in some things they favor and practice. We believe the suggestions of the writer in the *Nashville* paper were good. Southern preachers must have a higher inducement to sell books than that given by the pittance they derive as profits—and a stronger inducement could hardly be offered them than the claims of the supernumerary preachers. And the amounts derived from this source for the supernumeraries need not interfere with the annual contributions of the Church for the same purpose. If Southern preachers loved money better, they might be induced to sell some books for the mere profits; but as it is, they, for the most part, sell them because they believe this is one means of doing good—and why not add another good to be done by the same means?

But the editors of the *Journal* say that the Northern conferences have done better for these claims since the suspension of the dividends than before. Very well. Now let's see how they are meeting these claims at the North, as shown by the General Minutes of 1857. Baltimore conference comes first. Here the amount necessary to meet these claims was *seventeen thousand dollars*, and the amount collected and paid was but little over *seven thousand*—or less than one-half of the whole sum. Philadelphia comes next; but in the copy of the minutes before us the figures are so blurred that we will not undertake to state the amounts less we mistake. But as that conference has a vested fund for this purpose, we suppose the claims were pretty well paid. Next comes Arkansas conference; but there is no answer to the question, "What amounts are necessary?" etc., nor to the question, "What has been collected?" etc. (missionary ground, mostly). Next comes Kentucky conference, where the amount needed was \$677, and the amount collected was \$211. Providence conference collected less than one-half the amount needed. New-England conference about *one-third*—all of which was from the proceeds of vested funds. North Indiana conference needed over three thousand dollars, and collected a little over five hundred. New Jersey conference collected within a thousand dollars, or thereabouts, of the full amount needed. New York East collected all, and had a surplus. Western Virginia conference needed nearly five thousand dollars, and collected one hundred and sixty. Kansas and Nebraska needed nearly two thousand dollars, and collected *sixty-five*! Maine conference needed largely over six thousand, and collected something over eight hundred dollars. Oneida conference collected less than one-third of the amount needed. Pittsburgh needed over seven thousand, and collected less than two. New Hampshire needed considerably over two thousand, and collected less than six hundred. And so on and on to the end of the list.

Now if these conferences have done better for these claims since the suspension of the dividends than before—which of course we do not question—they must have done very little in days gone by. That's all.

But why may not the Book Concerns, North and South, pay dividends? Ay, why? Perhaps an inquiry into the manner of conducting those Concerns is necessary to a correct answer. Let it pass for the present; but the subject will have to be discussed, at least in the South.

"DEAR ME!"—The editors of the *American Presbyterian* have made a discovery! Hear them:

There is unquestionably a generation of men arising in the Methodist Church who show the liberalizing effect of that more thorough system of education, of late years set in operation by that body.

Wonder if these editors ever heard of a certain man called John Wesley, and where and how he was trained? Did they ever hear of one Adam Clarke, a man of some pretensions to learning? Did they ever hear that to found a college was among the very first undertakings of the Methodists of this country? Or are they apprised of the fact that the time never was in the history of Methodists when their ministers, taken as a whole, would not have compared favorably with an equal number of ministers of other denominations in all the necessary constituents of the Christian ministry?

It is amusing now when Methodists, by their learning, their exemplary piety, their diligence, zeal, perseverance and unparalleled success, have forced "unwilling hearts" to acknowledge their services, to find some grave, wise-looking ones arising from a long rest in "sleepy hollow," and begin to talk about the good things the Methodists have done "of late years!" Such for instance as the above—as though Methodists were any different now from other days. The

truth is, this class of men have stood upon their "dignity stilts" until the Methodists have run clear past them—and now they are waking up and wondering what new spirit has got into these people. What can it be? Oh—ah—yes—it's "the liberalizing effect of that more thorough system of education of late years set in operation by them." Just so. But Methodists are no more favorable to a thorough system of education now than they were seventy years ago. They are more able now, and might do more than formerly, but proportioned to their number and means it is doubtful if they are doing as much as when they built Cokesbury College, seventy years ago. But some good men of other denominations affected to despise them, as an ignorant, illiterate set, and without seeking perhaps to be correctly informed, entertained their views until they were outstripped by those they affected to hold in pitious contempt.

TO SERMON READERS.—The following is one of the best hits we have seen for some time. We find it going the rounds of the papers and copy it that it may be still kept on:

Written Sermons.—The Congregational Herald quotes from an exchange an account of a Rev. Dr. Davis, who had been announced to preach, but said to the congregation that by an oversight of the baggage-master, his carpet-bag had been carried on, and that some one else must therefore preach in his stead. The Herald says: "Imagine Paul standing on Mars Hill, at Athens, before an assembly of keen, criticising Greeks, and saying, 'Ye men of Athens, I perceive that in all things ye are too superstitious, and I will argue the question with you as soon as my carpet-bag comes from Berea!'"

For the St. Louis Christian Advocate.

### The Sure Investment.

What a commentary do our present financial difficulties afford on the folly of the too eager pursuit of "uncertain riches" indulged in by the men of the world! Like the boy in chase of the butterfly, who he killed in grasping, the pursuit of wealth yields a pleasant fascination and excitement, but possession is death to enjoyment. The possession of wealth or of power may place men in a position to be envied and admired by such as are deprived of those dazzling advantages; but they never yielded and are incapable of yielding that satisfaction and happiness which they promised in the pursuit. It is not in natural things to satisfy the earnest, the enlarged yearnings of an immortal spirit. The Infinite alone can fill this mighty void.

What infatuation, then, is it, in "the fools and blind" of earth, to be continually centering all their hopes and affections in the things of this perishing world, revolving in a narrow circle, bounded by time and sense, notwithstanding their own natural reason, and bitter experience of the past, independently of divine revelation, constantly warn them that the end of their hopes will be disappointment, misery and death, spiritual and eternal? And oh! how much worse than folly is their inconsistent conduct, who, professing to be weaned from the world, and to be seeking a better, even a heavenly country, still cannot let go their hold of the perishing things of earth, but, in their endeavors to serve both God and Mammon, have their eager longings so rivetted on the latter, that the view of the former is obscured, if not altogether effaced, and who in their devotion to the pleasures and places here below, lose all taste and relish for those extatic enjoyments which are at God's right hand, forevermore. "O, my soul, come not into their secret; unto their assembly, mine honor, be not thou united."

Be mine that better part to sit at the Master's feet, listening to the precious words that proceed out of his mouth, not anxiously solicitous about what I shall eat, drink or wear; but, while I seek first (as in order of time and importance) the kingdom of God and his righteousness, implicitly trusting that he, who is intimately acquainted with all my real wants and necessities, will, in his own time, manner and measure, duly add all other things.

Let a Demas forsake thy glorious cause, because he loves the present evil world; an indifferent Gallo care for none of these things, or even a professing Martha, for the time being, be numbered with undue attention to the amiable hospitalities of life; but, O Lord, let me be ever found at the foot of the cross, abounding in every good word and work, ever learning of thee that I may know and be able to do thy holy will in all things.

And oh! how much more sensible, as well as profitable, will be my choice than his who takes the world as his portion! Of the thousands who, in every age, have pursued the phantoms of wealth, fame, or pleasure, as their chief good—their golden dream of happiness—how comparatively few have ever reached the goal of their wishes; and of those, not one but has been disappointed in his expectations. "Man never is, but always to be blessed," like the ignis fatuus, it is an exciting light ahead, to keep up the pursuit, which ever ends in darkness and in death. But how different is his happy lot, who makes God his portion!

While the carnal man is vainly hunting after uncertain riches, the Christian finds the true riches. While the former seeks the honor that comes from man as the height of his ambition, but is continually thwarted and disappointed by others as selfish and more cunning than himself, or, if he attains his aims, is most sadly disgusted in the fruition; the latter, on the contrary, seeks the honor that comes from God only, and finds glory, honor, immortality and eternal life. The former revels in the pleasures of sense, the end of which is death; the latter rejoices evermore in that joy which makes glad the city of God, bringing no sorrow with it.

Then, O my soul, do thou invest thy all in that sure bank, into which no thief can break, where no moth or rust can ever impair thy means, and whose banker is one who is infinitely capable and willing to keep all I entrust to him, with heaping and ever-flowing interest eternally increasing; who gives not as the world gives, with promise, light or vain, and who has pledged himself that heaven and earth shall sooner fade away than one jot or tittle of his sacred truth and honor in my behalf shall be unfilled.

CHRISTY CHAPPEL.

St. Louis, Jan. 23d, 1858.

STUDENTS FOR THE MINISTRY.—The Episcopal Recorder says that there are now nearly fifty young men preparing for the ministry in the several departments at Gambier. The number, we believe, is larger than has ever before been collected at one time in any one American Episcopal institution.

## Central College, Fayette, Mo.

ITS HISTORY.—This institution, under the joint patronage and control of the St. Louis and Missouri Annual Conferences of the Methodist Episcopal Church, South, originated in a general conviction of the necessity of a college of high grade; in order to meet the wants and to subserve the vital interests of the Church and of the country. Responsive to this conviction, a convention representing the educational interests of the Church generally, met in the City of St. Louis in May, 1853. This convention decided on the establishment, in the city of Fayette, of a "First Class College," to be endowed with one hundred thousand dollars, of which sum fifty thousand should be secured before the organization of a Faculty. At the ensuing conferences agents were duly appointed, who, up to this date, have been in the field to secure a building and endowment fund. As the result of all these efforts a liberal charter has been obtained, a commodious and tasteful edifice is nearly completed, a large amount of endowment has been secured, and in prospect of a complete and permanent organization, with a full faculty, in the fall of 1858. And in order to meet the present pressing want, the Board of Curators has determined on a "Provisional Organization" of the college for the next year—thereby securing to advanced classes the full benefit of their recitations in their college standing.

PROVISIONAL ORGANIZATION.—Rev. Nathan Scarratt, A. M., Prof. of Ancient Languages and President pro tem.

Rev. Carr W. Pritchett, A. M., Professor of Mathematics.

Elit R. Offutt, Esq., Principal of Preparatory School.

PLAN OF INSTRUCTION.—None will be admitted into the college classes without satisfactory evidence of attainment in the studies of the preparatory course. This course includes the following branches: reading, penmanship, geography and outlines of history, arithmetic, English, Latin and Greek grammars, algebra through simple equations, facts and illustrations in natural philosophy, Commentaries of Caesar, Metamorphoses of Ovid, Gospels of the Greek Testament, Anthon's Jacobs' Greek Reader, declamation and composition.

THE college course requires four years:

FIRST YEAR.—Latin.—Aeneid, six books; Jugurthine War and Cataline's Conspiracy; Syntax reviewed; prosody and prose composition.

Greek.—Anabasis or Cyropædia; parts of Herodotus; syntax reviewed and prose composition.

Mathematics.—Algebra, completed; plane geometry; trigonometry; mensuration and surveying.

Natural Science.—Physiology.

English.—Analysis, as to structure and style; composition and declamation.

SECOND YEAR.—Latin.—Georgics; Cicero's Orations; Livy; prosody and prose composition continued.

Greek.—Parts of Iliad and Odyssey; parts of Memorabilia and Thucydides; Greek prosody; prose composition continued.

Mathematics.—Geometry completed; spherical trigonometry; mensuration of solids; navigation and nautical astronomy; application of algebra to geometry.

Natural Science.—Chemistry.

Miscellaneous.—Political economy; mental philosophy; elocution and composition.

THIRD YEAR.—Latin.—Horace; Cicero de Senectute et Amicitia; Agricola and Germania of Tacitus.

Greek.—Select plays of Euripides, Sophocles and Aeschylus.

Mathematics.—Analytical geometry and differential calculus, with applications.

Natural Science.—Olmsted's Natural Philosophy.

English.—Logic and rhetoric.

Miscellaneous.—History, chronology and moral science.

FOURTH YEAR.—Latin.—Juvenal and Perseus.

Greek.—Longinus and Oratio de Corona.

Mathematics.—Engineering and integral calculus.

Natural Science.—Astronomy and geology.

Miscellaneous.—Evidence of Christianity; constitutional law, and criticism.

Throughout the course, the classes in Greek recite on Mondays in the Epistles of the New Testament.

REFERENCE BOOKS.—Andrews and Stoddard's Latin Grammar, Fisk's Greek Grammar, Schmitz and Andrews' Latin Lexicons, Liddell and Scott's Greek Lexicon, Smith's Dictionary of Greek and Roman Antiquities, Anthon's Classical Dictionary, Webster's American Dictionary, Davies' Logic of Mathematics, and Mathematical Dictionary.

These, with all the other books of the course, can be obtained in Fayette.

Students having completed the full course, or its equivalent, and standing an approved examination on the same, will be entitled to the regular literary degrees. Those not desiring to prosecute a full course, may select studies corresponding to their advancement, from the existing college classes, and pay the regular tuition rates. Such students, on leaving the institution, will be entitled to a certificate of their standing and attainment, under the seal of the college.

CALENDAR, 1857-8.—The year is divided into two sessions, each of twenty weeks; and one vacation.

Fall session commences September 21st, and closes with the first week in February.

Spring session opens February 8th, and closes with the Annual Examination and Commencement, during the week preceding the last Monday in June.

Annual vacation commences June 28th.

EXPENSES.—Tuition in preparatory course per session, \$12 50. Tuition in collegiate course per session, \$17 50.

No charge is made for incidental expenses. By an order of the Board of Curators, no students can be admitted to recitation without presenting the Treasurer's receipt for current tuition dues.

Good boarding can be obtained in town and vicinity from \$1 75 to \$3 00 per week.

ADMISSION AND ABSENCE.—Students coming from other schools are required to present the usual testimonial of good standing in the school from which they come.

On admission all are required to subscribe the laws of the college.

Absence from class is always injurious, but especially so at the commencement of the session. A few days then lost are seldom retrieved. No deduction in the tuition bills is made for absence, except it is occasioned by death or severe and long continued illness.

OUTFIT, DRESS AND DEBT.—A student needs but little spending money, either for his comfort or for his good standing. His dress should be neat and comfortable, but not showy. As it is desirable to put every appropriate restraint upon the tendencies to prodigality and extravagance which invest the young and inexperienced, parents or guardians are expected to deposit with some teacher, or other suitable person, a sufficient sum of money to meet necessary expenses. Apart from some arrangement of this kind, the rules of the college prohibit students from contracting debts in the stores and shops of the village.

DEVOTION.—Every student is required to attend the devotional exercises of each morning, in the college church; and on Sabbath some Church service, morning and evening.

GOVERNMENT.—The Board of Instructors will strive to exercise a mild and uniform, but firm authority. Their object will be to guard with highest solicitude the associations and moral character of students, and to advance them in their studies. Appreciating the anxieties and sacrifices of parents in sending their sons from home for their education, no pains will be spared to answer to their sacred trust.

LOCATION.—Fayette is a town of eight hundred inhabitants, incorporated with city privileges. The place is distinguished for good order, quiet and morality. Four different denominations own churches here, which are well attended. Flourishing Sabbath-schools and Bible-classes meet regularly each Sabbath. The means and incentives to vice are farther removed from the young than in most towns. The situation is remarkable for health and exemption from epidemic diseases.

CORRESPONDENCE.—For the present, letters of inquiry concerning the college should be addressed to Rev. C. W. Pritchett, Fayette, Mo.

HOWARD HIGH SCHOOL.—The preparatory and academic portion of the male department will henceforth be connected with Central College. The female department and young ladies' boarding-house will remain under the superintendence of Rev. Wm. T. Lucky and lady. The next session will open on the second Monday in September. For particulars see catalogue, or address the Superintendent, Rev. W. T. Lucky, Fayette, Mo.

WM. D. SWINNEY,  
Chairman B'd Curators.

For the St. Louis Christian Advocate.

### Baptism, the Scriptural Mode, &c.

MR. EDITOR: It is not my intention to write a treatise upon the mode of baptism, or to enter into controversy with any who may differ with me in opinion respecting the administration of that ordinance; but to correct an impression that is life in the country, and often repeated in the pulpit by those who practise immersion, which is this, "All admit our mode to be scriptural, and if they do that much it is all we ask." But I say we do not admit this much, for immersion is not found in the Scriptures; therefore, that which is not found in the Scriptures cannot be scriptural. And it is not because of the mode, that we receive a person who has been immersed as a baptized person, without baptizing him over, but because he has the four essentials of baptism, independent of his immersion: 1. A proper subject of course; 2. The use of the sacred form of words, "In the name of the Father, Son and Holy Ghost;" 3. A regularly authorized minister, and 4. The use of water applied as the seal. Where either of these are wanting, there can be no baptism by any man nor upon any man. The mode does not constitute the thing, no more than the color of the thing constitutes the thing.

Now, we ask, is immersion essential to Christian baptism? Immersionists say it is, and that nothing else is baptism. Here is, doubtless, an honest difference of opinion. But to the subject we design noticing, which is, that to maintain the idea of immersion it is said "that the word baptizo ought always to be translated immerse;" but my opinion is, that where anything is said in reference to this word in the New Testament, it is always explained in the old to be sprinkling or pouring. This is very conclusive to my mind, that the Scriptures do reveal the mode of baptism.

Christ's commission: "Go baptize all nations." Mat. xxviii, 19. In the place where the Eunuch was reading (Is. li, 15): "So shall he sprinkle many nations." Christ's all nations are Isaiah's many nations. Isaiah's sprinkling is Christ's baptizing. But in Ezekiel's prophecy it is very plain, (Ez. xxxvi, 25): "Then will I sprinkle clean water upon you, and ye shall be clean; a new heart will I give you, and a new spirit will I put within you."

This is a prophecy showing what Christ should do when he came, and which took place, no doubt, in his day and the days of his apostles. Now it will be remembered that John the Baptist said (Mat. iii, 11): "I indeed baptize you with water, unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." (Acts i, 5): "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Now turn to Acts ix, 17, from Joel ii, 28: "And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh." Thus in the fifth verse of the first chapter of Acts he says: "Ye shall be baptized;" and Peter, in the second chapter seventh verse, calls that same baptism "pouring out."

Another case is in 1 Cor. x, 2: "Our fathers were all baptized in the cloud, and in the sea." Ps. lxxvii, 17 says, "The clouds poured out the water." So what David called pouring Paul calls baptism. Then Paul calls pouring baptism and baptism pouring.

John iii, 25: "A dispute arose between the Jews and John's disciples about purifying, and they came to John, and said of Christ, 'he baptizeth and all men come unto him.'" Now in Numbers viii, 7, it is explained: "Sprinkling water of purifying upon them;" and in Numbers xix, 20: "The water of purification hath not been sprinkled upon him; he is unclean."

Thus, then, it will be seen what the Old Testament calls sprinkling water of purifying upon them the New calls baptism.

Compare Heb. ix, 10-19 with Ex. xxiv, 6, where in the 10th verse Paul used the word baptizo rendered "wash," and in the 19th verse calls it sprinkle. Thus, what Moses did when Israel entered into covenant with God, called in Exodus sprinkling, Paul calls baptism. So it is easily seen that the sprinkling of the Old Testament is explained by the New Testament writers to be baptism. But neither the Old Testament nor the New ever speaks of immersion as baptism; if they do, I would like to have chapter and verse.

I am in hopes in the future when persons who prefer the immersing in water to the Scriptural mode of baptism that they will not publish to the congregation that all admit their mode to be Scriptural, for there are many who do not; and this is to inform them of the fact, for I do not like to see people laboring under a mistake, for a mistake it must be—not an intentional error; and the reason I have given for not baptizing persons over again who have been immersed I think sufficient.

J. W. CARY.

Caladonia, Mo., Jan. 18th, 1858.

A MISSION AGAINST MORMONISM.—The Mormons having been very zealous and successful in several parts of England, a Mr. Parrot has undertaken a special mission against this system. He has labored in Wales, London, Bath and Bristol, with great success, exposing the system and dispersing thousands of books and tracts.

## Prospects in Kansas.

MR. EDITOR: Since my last I have again been round my work and passed through the exercises of my first quarterly meeting, which was postponed from October. It was a matter of rejoicing to me to see the increased interest that was manifested everywhere, especially at Council Grove, the place of our quarterly meeting. It has been, in my estimation, "a hard place," religiously considered. It seemed a drag to get a congregation at any time; but a brighter day seems to have dawned upon it. A general religious interest seems to pervade the entire community. We had large and attentive congregations at our meetings, four accessions to the Church, and a flattering prospect of a still larger increase. Nor are the people of this place forgetful of the pecuniary interests of our Church. I challenge the Territory to produce a community, of equal number, that will rival this in its missionary donations, its support of our periodicals and other Church claims, especially when our "backwoods" position is taken into consideration.

The prospects are cheering all around my charge; and, as I have travelled some in other charges, I am happy to say that there are encouraging omens for good wherever I have been. Other Churches are doing good, as well as ours. Some of them are much more conservative in their operations here than elsewhere. They are forced to this by the position and general action of our Church. And I have often thought that, even if our existence here, as a church, should terminate when Kansas becomes a sovereign State, which, by the by, is the least of my expectations, still the M. E. Church South has accomplished a mighty, a glorious work, in incorporating and sustaining here a spirit of religious conservatism that will be seen and felt in all coming time, whatever be the political aspects of affairs.

I am truly thankful that the extension of our Church does not depend upon any political issues or the triumph of any faction or party. This broad, soul-saving, world-wide, uncompromising platform, makes some people very uneasy, I perceive, under certain circumstances. But we can't help it. If they have united their destiny with that of political demagogues, they must expect to meet the same fate. If Jehoshaphat joins himself to Ahab, to fight his battles, he must expect to fall at Ramoth-gilead. "The mouth of the Lord hath spoken it." I am impressed that it would be wisdom in our Northern brethren to view, in the history of the past, a solemn warning of what they may expect in future, if a change does not come over the spirit of their dreams.

I judge you keep informed in regard to our political affairs, as your secular exchanges team with reports almost as various as their numbers. Our Legislature is now in session and has removed its sittings to Lawrence. I know nothing of its doings.

What Congress will do with our varied and contradictory movements in regard to a State Constitution and organization, I cannot imagine. I trust that true wisdom may guide its deliberations, so that peace and quiet may once more prevail in this field of strife and disorder, and that the word of God may run and be glorified in the salvation of souls. Pray for the prosperity of Zion here. As ever, yours, J. H. PRICHETT.

Douglas county, Kansas, Jan. 17th, 1857.

## Chapel Hill College—Change of Name.

MR. EDITOR: Many of your readers are aware that there has been for several years a college at Chapel Hill, Lafayette county, Mo., under the supervision and owned by the Cumberland Presbyterian Church; and some are also aware that for some years, for reasons not necessary to mention, the school has been decreasing, and that for the last year it has been comparatively small. I wish, through the Advocate, to inform the public generally that the College building and lot have been purchased for the use of the M. E. Church South, as a church and school house, where we hope soon to have a flourishing High School of the first class.

The building is of good size, tolerably well designed, and very well constructed of stone, though it lacks a trifle of being finished. We pay three thousand dollars for it, twelve hundred of which was paid by A. W. Kidding and the Town Company, and four or five hundred more will be paid by the citizens of the village, which will leave something less than half the purchase money to be raised outside the town. We get two and three years time on the amount not yet paid.

There is no place in the whole surrounding country where people have better health; and, with all due respect to all other towns and villages, I must give Chapel Hill the praise for morals. There is not, and I believe never has been, and hope never will be, a whisky shop in the place. Three dry goods stores, two blacksmiths' shops, one saddler's shop, two public houses and about a dozen family residences make up the village, near the center of which stands the College edifice.

It is known to all reading men that Lafayette is one of the wealthiest counties in the State, and he who will stand on the College portico and take a view of the pretty little city of Warrensburg, the shire town of Johnson county, will overlook one of the prettiest countries in the State, all over spotted with fine farms and tidy dwellings, where as clever and intelligent people reside as is to be found anywhere. Warrensburg is southeast from Chapel Hill, distant between twenty and twenty five miles. A few miles west is the Jackson county line, and Cass county is close by. So that Chapel Hill is surrounded by the richest of soil and the right kind of citizens.

Denominationally, the surrounding country is of the right kind to insure success to a Methodist school at this place. There are not less than five hundred members of the M. E. Church South within twelve miles of here, and though some of them are poor, yet many of them are altogether able and willing to educate their children.

There is a school at Independence, under the patronage of our Church, where young ladies are educated in the right way, but these counties require more than one school of the first class, under the supervision of the M. E. Church South; and, knowing this, we have purchased the house, and are making arrangements to open a school at least by the 1st of March next, which we will put under the supervision of the St. Louis Annual Conference, at its next session. Good and sufficient teachers will be employed, and good boarding houses provided, so that young gentlemen and ladies shall have as good accommodations, at as cheap rates, as anywhere in this part of the State.

So soon as the necessary arrangements can be made, we will advertise the terms of board and tuition, and time of opening the school. However, I would ask those who wish to send their sons and daughters to a good school, to take the pains to inquire after the accommodations at Chapel Hill, before they send off to some more remote school.

We will have a good school at Chapel Hill, unless the money panic makes a smash of the whole country—mark it. Wm. H. MOBLEY.

## Every Man's Duty.

BY J. D. REAGAN.

Better late than never—but better never late.—So we think, and so we try to do; but some how or other the following article has been suffered to lay over for a long time. Why, we do not now know. In removing the office and turning over old papers, recently, we turned this up, and now turn it over to the printer, and he in turn will turn it over to the press, and the press to the people.

Every man has a work to do. His great Creator has enjoined it, and his social position demands its perpetual fulfillment. And it is every man's duty to do his work at the proper time. Delay operates evil. Work needed to-day, or wants left unsupplied, cannot be met by the labors and means of to-morrow. New demands will then claim attention, and require constant effort.

Hence, the evils resulting from the neglect of present duty continue to exist, and cannot be abated by the efforts and means of a future day.

Our duty is to work to-day—to do now what is required by this hour of need—and to meet the wants of the present as they occur around us, and not let them accumulate on our hands, either by our neglect or by a lack of sympathy or energy on our part. For let us remember, duty deferred is duty neglected.

Every man should endeavor to be always ready for duty. If we have not immediate wants to claim our constant attention and efforts, others have. We should learn to think of and care for the welfare of others as well as of our own, and never neglect duty to any one. "There has always been poverty, want and suffering; there has always been injustice, oppression and tyranny in this world, and always will be." But is it so of necessity? Is it so ordained, and must it continue perpetually to be so? Must we content ourselves with this necessitarian doctrine, and make no effort to remove the evils or to lessen the wants of society or the sum of human misery? There has always been vice and crime, in all their various grades and forms, in this world—perhaps there always will be. Is it right, even upon the supposition that it will be so, that it must continue so to the end of time? Is it right that we should make no effort to eradicate its evil effects from the world in any degree? Not so. All have wants. We have wants. Others have wants. Evils exist everywhere. But shall we be appalled at their long existence and great enormity? Shall we do nothing to stay their progress or to restrain their influence, but still leave the world a prey to evils, because they are common evils, and not because there are no remedies? But what of the wants resulting from these evils? Must these continue unrelieved because the evils that produce them always exist? Where then is the obligation, the claim, or the worth of duty, of sympathy, of affection, if it be not on the ground of these very wants—and of these wants while the evils that produce them continue to increase their number and the afflictiveness of their character? Are we to be idle and let the poor, the ignorant or the distressed, the friend, the neighbor or the stranger oppressed by want, suffer or perish by our neglect, because we cannot relieve the world from all or any of the great evils that afflict mankind? Every man must see the extent of his obligations and the nature and necessity of his duty by a little reflection upon this subject.

Every one should be at his post. Action is the law of our being. Man must do something; he cannot be idle; he cannot do nothing! Work, work—act, act—strive, think! This is man everywhere. Mind and body must be active. Exercise is necessary for his health and happiness. Man is to do, not merely to be—and what should the character of his action be? What should it effect. What objects ought to employ his mind, what subjects should engage his attention, and how ought he to be employed? Should self alone occupy all his thoughts and require the devotion of all his powers—or is he bound to regard his neighbor, to consider the wants of his fellows, and to labor for the good of others?

These are pertinent questions, it is true, but such as each man ought to be able to answer satisfactorily to his own conscience; and especially so when he honestly believes that he must render a strict account at the bar of God. We believe, and think we are correct in the belief, that every man ought to think and act that others, and especially his fellow-countrymen, may be benefited thereby, morally and physically. It is every man's duty to strive continually to promote the well being, the comfort and the happiness of all who come within the compass of his influence. It may be but a single talent we possess, but that, even be it of little worth in comparison with the talents of others, must be used profitably, or else it will be as a millstone hung to our necks, which will sink us deep into the dark pit of endless infamy.

GOOD REASON FOR BEING EXCITED.—The Rev. Dr. Arnot, of Glasgow, in speaking on the temperance question, admitted that he was excited, and gave his reasons why he should be. He said: "People need not take the trouble of telling me I am excited on these questions. I know that I am, I would be ashamed before God and men if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister, than in all that Paul saw at Athens. In my ministry I meet the horrid fruit of these whisky shops. I see men and women perishing in these pit-falls. The number of the victims is so great that it overwhelms one. My brain is burning. My heart is breaking. The church is asleep, and the world too, and they are